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Must Remain in
Transcription Room

M - 2317

Wednesday - Land

October 24, 1973

MR. NYLAND: O. K.

So our last meeting, the ninth. It makes a nice little series I think. I hope it is useful when we transcribe them and as I said I hope you can profit by it in remembering. I'm glad we've at least fulfilled that particular part of having meetings. It depends a little bit on yourself to what extent you feel that you've done your part in the concentrated efforts of Work on yourself about which I don't inquire. I expect you to do what you can and that in such kind of tests you make attempts in accordance with your own conscience. And maybe sometimes you do not know how much that is and that only later on you come to a consclusion that it was right or that perhaps you could have done a little more, whatever it is to your advantage.

The whole question of Work all the time is that it gradually has to be put on your shoulders because you are carrying your own Atlas. That is your world your life your body and the responsibility which you have for it. Sometimes it is like Atlas, the atlas story. Atlas I think at a certain time in his life, carrying the world, was a little bit sick of having to do that and it was probably fortunate at that time Hercules happened to come and pay him a visit. I would say Hercules

came out of curiosity seeing what that world was really what it looked like and who was carrying it. Maybe they didn't have any acquaintance with each other before. But then Atlas trying to be clever to get rid of all his suffering, temporarily shoved it on to the shoulders of Hercules. Hercules forms in that particular analogy a little bit a part of a person who tells you about Work and then there is a very definite desire that it is very nice if one could give more responsibility to those who tell what Work is instead of starting Work oneself. That needs a little preparation. And in the mean time you become dependent on those who tell you about Work or books you have to read or conditions which may be created for you in some way like sometimes a school or movements or physical Work. You start to rely a little bit too much on such things and that was the little period that Hercules had Atlas on - that is the world on his shoulders. But then you see Hercules being a little bit more superior man, he was more clever than Atlas and wanted to put back again on Atlas's shoulders what really was his responsibility. And then the excuse is he had to rearrange his shirt a little bit because the world was touching his skin too much and it pained him so temporarily Atlas had to do it over so that Hercules could make better adjustment but when Atlas has his own world on his shoulders again Hercules says "thank you very much and have a good time".

That's what I'm doing. I'm not Hercules but I certainly feel that I will not carry too much of your suffering. I hope you understand it in the way I mean it. Because many times that particular kind of suffering is not so much related to your inability to Work. It is more related to conditions in which you find yourself in which you have to have some kind of a listening post or some, some kind of a sounding board which then you might say in listening to you might give you an opportunity to formulate what you could do by yourself. A little bit of that can go a long way. But after some time and this is of course and I've mentioned it before the difficulties that I find myself in that with an increased number of so-

called interested people in Work I do not always have that kind of a time and I also must say I shouldn't have it because there are a few other things that I should do. And so I put again your own world on your own shoulders. When I leave I do that to even a greater extent.

I hope that you will continue in what we have talked about. I hope that you will remember. For that I would like to leave this kind of transcripions for you and that every once in a while you will refer to the meetings we have had because when I look back now over what we have talked about and the different questions that we have discussed and a few here and there statements about certain things which may be interesting to you, I hope that you will every once in a while come back to it yourself partly to refresh your mind and partly to see what perhaps you have forgotten and could be used by you.

I would say a meeting like last night in Chico, it is a good meeting for the particular purpose. It was a group gotten together in a hurry and there were enough to make it interesting and enough questions of enough variety which then enabled us to talk about a few things or sometimes a different aspect. And I think it was useful in that sense. But towards the end I felt here we are spending an evening together. We making some effort some of us to get there. And then talking about Gurdjieff and ideas and what kind of soil, if that is the right word for them, was there to receive that kind of information. What are they going to do with it? Is it just in one ear and out the other? And being a little afraid of that that it might be a little too superficial in that sense or a little amusing for them or perhaps even satisfying part of their curiosity, I try to say certain things at the end indicating that life as life is serious and that Work as Work is serious and that is has to be understood and approached from a very definite reason because usually one would say each person will die. And of course it reminds me of what Gurdjieff says about the different things: Hope, Love and Charity; things that have been in existence for many many years among people and that not only the newness

is worn off but also the essential quality has worn off. And you remember how in Beelizebub Book there is a great discussion of that of that what really has deteriorated. And then a statement is made that actually the only thing that will help people to try to wish to Work or to remind themselves of the seriousness of their existence is the fact that they have to consider that they are mortal. And when that enters and it is not only known with your mind but you experience it with your being so that then that absolute certainty appears for you at the end of your life and that together with that kind of absolute fact you remember that time is fleeting and that also the opportunities which are given for one's life on earth have to be, have to be viewed from the standpoint of a totality of possibilities of life itself as it appears now and as it will continue in some form or other including in that the fact that if we want to believe that life continues to exist after death it is logical to assume that it has existed also before. Because I cannot understand why all of a sudden this particular life would appear on this earth by my name. And of course it isn't so, life as one lives it is influenced by a great many of events which have taken place before and to what extent you want to believe in the possibility of having lived more than one incarnation and reincarnation, and what you may have been in the olden days of antiquity, all of that may be quite helpful maybe to illustrate certain tendencies you have now or even an insight into the necessity of dealing with your Karma. Still the fact remains that that what is absolutely necessary now is to realize that there is this kind of a chance, an opportunity given in your life at the present time. And that the seriousness which is required is to consider your life as a possibility for a real understanding and if there is a karma that you can eat it up as much as you can now so that you don't have to come back for it.

Well, that was in general what I tried to say last night and I

do hope it is understood on the basis I meant it. Simply statements of certain facts which seem to be more axiomatic then functioning as a working hypothesis. And the problem for all of us in a group of this kind and in a group wherever we will meet in the future or what ever you will do when I am away, is to consider the possibility of becoming more axiomatic and less hypothetical. That is then by the constant exchange of what is Work for one and Work for another, the ability to learn to formulate and in that kind of exchange that you really try to come down to the core that you really want to see what are the principles that are involved in Work itself. And that it constantly has to be measured against the verification of your own application and so that we, because of that exchange, gradually become convinced that a hypothesis is really workable and it becomes axiomatic regarding certain facts which then become quite definitely absolute. There are not many facts of that kind in ordinary unconscious life. And you can count them on the fingers of one hand. But it should be increased to such an extent that there is a certainty for yourself, particularly regarding of what you are yourself. So that once and for all you don't have to deal with it anymore. If any kind of a fact can become absolute as truth for oneself you don't have to deal with it, I say, you don't have to think about it anymore, you don't have to have any particular feeling. You are finished with it and in the acceptance of that what you then know yourself to be your hypothesis of yourself becomes an axiomatic truth.

I think this is really what ought to happen. That in the process of living life wherever it may be on this earth or other places somewhere in the totality of the Universe that what is given to one is to try to become acquainted with all kind of conditions and possibilities of the expression of life in any kind of a form. That, I would say, is something like Omniscience. So that then such facts become more and more known to anyone who wants to remain interested and even alert to that what is taking place with himself and the utilization of - I don't care how many different

lives you may have to live for it - that at the end you become like God, Omniscient about that what actually is and no further questions asked and no reason even to have any particular judgements about them. And to some extent then this life that we lead now is only a part but one wants to make it condensed so that you don't lose your time. That the time is used efficiently and that you become more and more responsible for all the energy which has been given to you. In the end a payment to Mother Nature in the form of having fulfilled the tasks of the different payments of going along at times with Mother Nature more than is necessary. I think Mother Nature sets a certain price on the unconsciousness of a man. But as he wants to pay that, he himself continues with the same thing. So that then there is a point at which he can part with what he then possesses on account of his own attempts. If you walk one mile with a man, walk two miles. It's the second mile which becomes important because the first mile you can pay for it because you have said "I walk with you". But the second mile you say "I walk with you but this time for my own benefit".

And this is what I mean. Go as far as you can in any form of behavior that you want to express your life. Then when you are acquainted with it and even you say at a certain time "I am quite impartial now because I really know all of it". At that time you make up your mind that you really do not know exactly if that is what you're saying is the truth and that you can rely on it. You continue to express yourself in exactly the same way unconsciously but this time something that is behind the scenes and is directing it. With that kind of an attempt that you then make in repeating what you already have done before, you become acquainted with the direction of yourself in an unconscious state from the standpoint of what you have gained as a development of your "I".

You must see what is the, the real reason for wanting to Work. We use "I" simply as a beginning. Something like an introduction to make things clear that we have to choose a certain road. And that on that road certain

things can happen when we advance in accordance with certain guidelines which have been given. The problem of "I" at that time having been created is that it doesn't always want to stay with one because of our tremendous unconsciousness. And that only when it is constantly dragged back again to the place where it ought to be, where we would like it to be, that gradually this kind of an influence of "I" on "It" becomes more commonplace from the standpoint of "I". I mean by that that there is more and more the realization that a task has to be done because the "I" starts to find out that it was created for that purpose and for no other, and that because of that there is a bondage or a definite responsibility on the part of "I" itself to stay with one. It takes a long time before that decision is reached by "I" But then it actually will set to Work, in the real sense of the word as a result of Benevolence.

When it starts to care for the state in which an unconscious being happens to be and then wanting to wish for that person a possibility of freedom, the "I" starts to function in a different way. It is not only collecting facts but it is really concerned about such facts as they then appear, and wishing then that some of those facts need not have been, will be able to tell at a certain time to oneself that such and such ought to be eliminated for the sake of further growth. This particular process that takes place both in the mind and in one's heart is that there is more and more place given to the "I" to function. And that also in return for that the surrounding country becomes affected by the presence of "I" in the mind or by the presence of "I" on the road between solar plexus and one's heart. And then the scenery really changes. The attitude is not always that one says "I wish an "I" to be there". The "I" starts to say "I wish an 'It' to be there". And then the influence is different because even then when one is not feeding this "I" because maybe temporarily there is a drop in the wish for it, the "I" already has established a momentum of wanting to stay a little longer even if it isn't fed. And that motivation makes a man into a devotee. He wishes then to continue to Work even if he knows

that he does not always has the time or maybe not always the energy. And the Benevolence of "I" means that it gradually will want to stay there. Because "I" knows then that there is the proper attitude on the part of "It". With that kind of an idea the "I" starts to take residence and more or less on a permanent basis within oneself.

You have to understand that when I talk about "I" it is this dual quality of intellect and emotional that there is, those are the two sides: the wish for seeing in a certain way - Observing, Awareness- and the wish of having an emotional attitude towards the person who originally created "I". When that takes place then there is this realization of "I" now functioning and caring for one, there is a change which takes place in the particular rates of vibrations of either the mind or the heart region. All of this with one's heart is already from the road from solar plexus sufficiently in the neighborhood of, in the neighborhood of the heart to be, to take up residence there. The rates of vibrations - let me just use this a little bit theoretical. The difference between one level and another as we say is an octave. When a note is struck there are, I've mentioned before, sixteen overtones. The overtones belong to higher levels of being. If one wants to hear the overtone you have to block the original. When "I" enters into the presence of unconscious mental activity it strikes the first overtone which is one octave higher. When "I" becomes interested in helping it starts to block out the original unconscious mental activity as much as it can so that then that what is left starts to vibrate in a different tonality, one octave higher. Different rates of vibrations, much more penetrable, much more able to enter into different kinds of densities. Much more able to give certain tonality which is not only unusual but can stand on their own feet when the original note has been blocked out. The blocking out is similar to the losing of certain forms of unconscious behavior, partly because they have outlived their usefulness and partly because they are detrimental for the further development of an "I". They are not right

from the standpoint of God. They are only right from the standpoint of this earth and therefore everything of that kind belonging to this earth should return to the earth, it should be buried. I don't mean, now, the burying of the body. I mean different particular forms of behavior of the body can be eliminated. This is what I mean, of course, with simplicity. Not as many demands. Wanting to become more and more simple. To really dot the "i's" and cross the "t's" to do what one has to do more accurately. More with intention of wishing to do it right and not to be deviating all the time by something that is started half way, is left, and left to its own and only accidentally finished. This is a certain fight. This is what I mean when I say look at yourself and sometimes ask someone to look at you. Activities will help you to do that. Activities because of already the close proximity to each other in working with each other physically. Work on the, at the land will help you. Meetings will help you. Small meetings will help you most because there you can almost immediately change a working hypothesis among the few members into an axiomatic truth for such members. Not saying with that that immediately you will reach an absolute but among you, relatively speaking, it is the truth that will govern all of you. It may be that at times the hypothesis still to be discussed. Keep on discussing it. Keep on meeting together. Don't hesitate to say to someone "I don't want to come to you and have a cup of tea." Because, don't hesitate to say that, because I have a small group. So that it becomes known to the different people that you have a small group and that there is that kind of interest. Sometimes reading groups. Alright. But it is much better to talk. And to talk very simply and to talk with an intention of finding out what is the truth of formulation. That is probably all you can do in a small group. There is not very much necessary as a form of behavior.

Then you have a larger group. I said the other day it's a little bit larger than the small group. The principle is the same and of course that is true. The principle is actually the same: equality of members. This

is now, I'm talking about Group I if we want to call it that way, it is not a group I any longer. It is a training group, I mentioned it. Each person becomes trained in wanting to talk about Work in the presence of others and each person has the floor if he or she wishes. And there has to be a relationship of joining into that kind of group with a responsibility that you want to add, help, to contribute. And that from that contribution you will profit. That once and for all this question of a sponge and soaking it all up without being squeezed should stop. There has to be a level that you really want to talk about your inner life, about that what becomes more and more important for you if you understand what your life really means and if somehow or other you can develop a Conscience regarding yourself. Then of course you will have a group where you wish to talk. Because it becomes so important that it is worth more even than breathing. And of course we don't reach that state; I know, I'm no fool. Before I can say "I cannot live without Work", it takes an awfully long time. Because there are all the time things that are so much more important. If you learn how to say "no" to such things sometimes when there is a difficulty of making a choice I think it will help you to emphasize the necessity and the value of Work itself and also the value of meeting with other people. That's what I would like you to do. As a matter of fact I do not care how large such a group could be. It could be actually of more members than the present but you have to come to that kind of a group on your own volition, taking on that responsibility, and reversly, the very definite responsibility on the part of those who are there to let you get out if you don't belong. I wished that you would have really the strength to do that, to simply say or make a statement, "you're talking nonsense", and to prove it if you wish from statements from Beelzebub. That you can quote that you become really much more knowledgeable about the material that exists including tapes of course because they are there in order to illustrate perhaps a little bit more in illucidation of what are the fundamental of Work. That you really

and honestly can trust them and if you don't it is up to you to tell me, "what is that such and such and reference"- we've talked about it before I believe that when you cannot agree with things that you have to come out in the open and say "I cannot agree and I think you are wrong either straighten me out or I will leave", because that is the strength you must have.

Don't come to this Land unless you wish to Work. There is a lot of Work to be done and it is wonderful if people can come but when you do come, come with the proper attitude. With that what you actually want to do for yourself, that is your Work. You don't come here in order to be seen or to be admired or to hope that so and so will come because you are coming now. Your business is your own Conscience to find out what you feel is really required for your own life. That should be the guiding principle. It doesn't matter if you can be negative about certain things which you as yet don't understand that maybe later it will lead to more understanding after you fight for it. But which ever way it is, honesty is the only policy. That's the only thing that is, does, is really required and I think I've said it a few times in the last week. Honesty with yourself regarding that what you really wish. Honesty with others to appreciate what they are, to understand why they are the way they are, to realize many many times the mechanicality and automatism of others you are working with, to close your mouth when there are certain statements you feel you would like to make and where at the same time you also know you should not make them.

We talk about a relationship between Consciousness and Conscience, a relationship which must exist when an "I" is helping you to develop those two bodies connected with them - with Conscience and with Consciousness. It's only then when you know that there is relationship that, as it were, Consciousness and Conscience belong to the same family and they are twins. They were born at the same time. They have different attributes because even at born, at being born at the same time there is a little time elapse during which the moon has moved. And as a result even if there are identical

twins, they do not have the same characteristic. They are not born at the same time. I remember reading in the Bible, in the old testament, when I was very, very young and there was a description of birth - I don't know where - and it was of twins and those who were around and took care of it like the doctor and so forth when the first baby was born and it was knowledge that is was identical to the next one who was coming, they put a little ribbon around the wrist of the first one indicating, and this is what's said in the bible: to,to make one realize which one had come first. It is that way with Consciousness and Conscience. They are twins, but one is still a little bit different from the other because of different quality and of different time of birth and different ways of influence of the sun. The sun moving a little;that influence is rather small;the moon moving very fast, and that influence of course becomes noticable. The moon is the change in personality. It has to do with the forms of behavior as expressence of life of any one person. And even twins will become different in behavior, not withstanding sometimes they look very much alike as far as the body is concerned. So, I'm talking about that what is almost the same but have to Work together because of their great similarity. And against that we look at our unconscious state in which there has been the development of a mind and afterwards the feeling, after that, sex. So that there is not particular reason why they should feel and think alike. And the greatest of our troubles is always this descrepancy. And the solution to that kind of a trouble is Work. Because then that what is thinking becomes Awareness; that what is feeling becomes emotion. And then they are alike, sufficiently alike. They are alike as far as the development of Consciousness and Conscience is concerned. They are not as yet alike as far as the forms of behavior; they differ always a little.

And so here we sit and we've talked a great deal about Work and several questions. Maybe you're not satisfied yet. I've seen a few people, some I haven't, and again maybe you're dissatisfied with that. I've only at the present time one body, one presence. I can sit in this room. You can come

in through the door when you knock. It has been open. At times you didn't want to come because you didn't want to disturb me. Maybe that was right also. When you haven't had a chance to talk, if that is what you wanted, maybe if the questions are important, write me. If you don't want to do that and wait until I come back then simply say "I wait". But I'm so absolutely convinced that anything you need for Work is already here. That time and time we've gone over the same truths, the same varities, the same kind of experiences, the same kind of wordage, the same kinds of formulation, sometimes even the same kind of feeling. And anyone who wants to find out or search further or uncover that what is unknown leading to discoveries of your essential quality, that all that is needed sometimes a little reformulation. But that there is more than enough of the actual knowledge of Work on yourself in accordance with whatever your understanding is. That anything you now wish to do in the direction of Work on yourself will be crowned by certain results which are not going to be too far from the truth.

I don't think that you can make mistakes anymore. I have a feeling that if you start to work that you will know when it is right and when it isn't, that at times of course you will continue to question. At such times you must ask and perhaps you'll be set right. But in general you know what is meant. You know what we are. You know what unconsciousness means. None of you is a fool. You have seen yourself many times, even if it were in an unconscious state or in states of upheavel, in states of hatred and jealousy, in states which of course were not becoming. And where you had to admit you also know sometimes how you have reationalized trying to at least to rationalize them away. You know what it is to be an ordinary human being. You know when you have been lazy. You know when you have done things about which you are ashamed and about which you won't tell. But at the same time all of that now as available material filling a tremendous medical chest with psychological medicine. Are you using enough of it? The question you must ask yourself by giving sometimes yourself a task to see when you get up in the morning to see how you are. What it is that

perhaps prevents you even from seeing obstacles. What ever it is I keep on repeating and repeating many times I say the same thing. You ought to throw me out sometimes if I cannot tell you something new. Because you have a right to say, "All of that I know". When you say that I have a right to say "do you really know it?" And so my questions are much more of not so much adding to your knowledge but really to find out if the knowledge has been used in the right way for yourself. And that then the discussion can be on the basis of what you actually are and to what extent you feel that you don't know as yet enough about yourself. But that the tools are there. The means have been given and Beelzebub can talk to you everyday.

We can talk about a few more things. I mentioned at lunch Tuesday that Al will take care of a new group. Not Sebastopol like it used to be and temporarily that so - called group II having met here at, at the land. The group, the new group will meet in Santa Rosa. It will try to draw from the surrounding. We will try to give it some form of publicity without advertising for it. I hope that there will be a certain number of people who will come as helpers in a certain nucleus wishing to give answers and work together. It will be under the guidelines of Al. But each person who comes must have loyalty to each other person who also comes to wish to speak. I will say more about that.

(Side Two Of Casette)

Such a group and the members who I do not want to call them nucleus, I call them simply temporarily advanced pupils, all those who wish to Work that way contact Al to see what he decides. He remains responsible. But those who do come have to learn to Work together. That is your task. You have to learn to understand how we would like to talk about Work. So that the usage of certain terminology is above par. That there is no further quibbleing about how to express yourself when certain questions of Work have been asked. That is a group in Santa Rosa and we meet at Dan Lienau's Annex.

I have great hopes for that group. I think in these times there are many people who do look for certain information and it is up to us to find them. I think we can do much more than we have done if each person here understands that their help is needed. Don't leave it all the time to a few. Solidarity means that each person is a link in a chain. And that the strength of the chain depends on the strength of each link. Don't be lazy. Keep on thinking about Work, the necessity of a group, even if you don't come to this group because I'm afraid several of you will not come. You have come out of a little curiosity or perhaps even a little desire to be touched in some way and maybe perhaps thinking that you could Wake Up a little. After I leave I know you will disappear. You won't come. There will be some who definitely must come because by this time their particular Conscience already dictates to them and I call them of course devoted to Work on themselves, not devoted to Gurdjieff, not devoted to anything else but that devotion to themselves to become proper servants regarding their own life. That they in time will find their place in relation to the existences of other forms of life somewhere after they die or even before they will die. To come to realizations. "Realizations" means that there are different aspects of any one person as a personality existing on earth and thinking and feeling about the existence of possible potentialities. In imagination or in reality it does not matter for that purpose because even if it is the imagination that kind of realization has to be lived. That is the condition of earth that you live this condition. Not that you fly away. Not that you think you are already sufficiently developed to be called spiritual. There is very very little spirituality in you. You have ideas about it. There is nothing really in my opinion full grown; not even Kesdjan although it is started already half way. The other, Sol - La - Si, is a very difficult task to become interested in in the first place. And then to see what is necessary for a further development.

The question of your Soul; again, I would say, quibble about it. You can say it exists. I deny it. I think it exists in potential quality.

It exists as a little note "Do". It exists as this particular little note is looking over the unconscious area and becomes more and more occupied with that. The little note "Do", the beginning of an intellectual body or the Soul body, sits on a swivel chair. It's very busy with working at the desk. Because it's interested in a lot of ordinary mental figuring to see what is what, to figure out a balance, what is needed for that balance, and drawing most of the information from the unconscious area because if you remember the diagram it sits at the one corner of the triangle, it looks along the road which is straight and sometimes not straight but dividing unconscious from conscious and it looks down in that lower triangle sometimes I say looking to the origin of all things which is the physical body. Sometimes looking down the diagonal to the beginning of a Kesdjanian Body as "Do" and losing itself - it's a little bit too far to look even - in the "Do" of the physical body. But using the swivel chair, I do not know what compels this little "Do" to wish to turn around a little bit. It is made easy because of the swiveling accidentally, who knows, maybe the wind blows it a little bit off of a certain direction turning then to the upper triangle, the conscious area. And getting an impression that maybe it would be very nice to be there. What compels a man to remain interested in search? The hope that he will uncover a treasure. The hope that he will see a miracle. The hope that the question mark which he represents now will be straightened out. The hope maybe in time of understanding what he really is; and looking at it now in different directions more and more when he sits there to see if his direction could become the vertical line towards Infinity. It is a very nice picture if you can see it. A little bit of somebody sitting on a tremendous swivel chair and turning around, sometimes even having a telescope. Maybe that's the situation on Mars, maybe that's the way we have to become: ready to fight without fighting. Tense in concentration of the wish to become a man. Not knowing as yet what particular

road to follow and what prescriptions has been given. But wishing to find out. This quest for that what really is the unknown, that is important in a group. It is also contagious. It is something that should be realized by many people: to be "in search" instead of saying to be in Work." Search is first the requirement, a wish to find out. An uneasiness if you don't and not letting such uneasiness stay with you too long. It is possible to cover it, to forget about it; it's possible to fall asleep and not to be wakened up anymore. How is that Magnetic Center? Why doesn't it wake you up? Why do we say it is a sleeping beauty? Why do we say that that is really life and that what should waken it up, that is that what should give the Magnetic Center the chance to leave its own prison, that that has to be given by something like an "I", a messenger from above translated into the terminology of one's own life? That that reaches out towards, I've said many times, through essential qualities into essential essence. That what is really the reality and the only reality of a man is his Magnetic Center. Not his "I". His "I" is created to be a guide and to be dismissed when that what was supposed to be done has been fulfilled. The end of a person's life on earth is marked by the poss_ibility of a development of the three bodies. When they are there an "I" need not exist any longer. It has done the task assigned to it and it can disappear but in its place there comes the reality of one's self and Magnetic Center starts to take the place and take over whatever there was before as a result of "I". The existence and the guidance and the maintenance of one's three bodies, Magnetic Center is the instrumental tool for the fusion of the three bodies to become the level of one's being Because magnetic center answers to the voice of the Lord.

Have you questions? Do you want to talk more? Do you understand the difference between intellectual approach and emotional? Do you understand that we talk a little about what is meant particularly when we say freedom, freedom from manifestations? Intellectually understood as Impartiality. Intellectually understood as lack of a description or classification. Freed-

om from everything dimensional. To be, just to be, not to define what one is, only the fact of an existence, the Being. That is what we need. It is simple. It can be written on a couple of lines. It can be put in your pocket, in your pocket book. You can take it out, read it, be reminded. Emotionally maybe I don't want it like that, I don't want any kind of words but I want feeling, intuition, a hunch a knowing, of nearness, a relationship of a kind that I cannot put into words, an admiration, devotion in the presence of that what is higher than I am. And at the same time I have to become free myself. Because I cannot hold on to that what I am as I am. And I don't know what a language is of any kind of a form of being higher than I am even including I say sometimes as if God could be present to my life, that I can understand Him. And that I know what to do about it and that emotionally I retain constantly this particular connection between my feeling sometimes emotions even and that what I am physically. It is so difficult to understand what one would be and only in a general term to be that what is right in the presence of the Lord. That is, loss of one's selfishness. That may be the only thing I can understand when I wish to be emotionally involved in Work. Not the ordinary language of Impartiality and Simultaneity. They have very little meaning for a person who doesn't want to live in the intellectual sense. And one must have patience of allowing that to exist because later there will be the question of the Soul. At first there is the question only of a relationship towards higher forms of existences on different levels, the direction of God, Infinity and such concepts. And then the wish that if such a Higher concept is present to me trying to formulate what is to be given away, first, of all the different attachments that I have. Logically that what is really is the worst one is to be selfish. What is it? The attachment I have towards the form of my life. If I could see the difference between life and form I don't think I would be selfish anymore. I would simply say "never mind the form". That what is important for me is life itself as force". When I say "I am essent-

ial", I have to go through five experiences of essentiality. For that I use the different sense organs applied in an essential method. After such quintessence has been experienced, I am ready for the understanding of essential essence. Then I have Magnetic Center as Life. When I remember Magnet Center as existing in my attempt of emotionally trying to find God, then I see that what I am as something that is free. And my wish to be free simply means that I give up everything that I now call selfish. The emphasis of Gurdjieff in many places of the book talking about vanity and selflove are extremely important to take to heart. Not to your mind. The mind will start to justify them. Your heart fortunately has no language for that. It is either yes or no. An emotional approach is either yes or no. There is no quibbling about the theory. There's just a fact of a realization of my existence as I am. I say that without defining it, I don't want to say it has to be Impartial because I don't know.I live with my heart impartiality. But the presence of that what is higher than I am creates in me a devotional attitude in which I'm willing to give up everything of my own. If I can understand that I don't worry anymore about Simultaneity. Because if I give up everything it includes all my thoughts. It includes everything that is an organ within me. I want to be free from all of that in order to understand a relationship of that kind of devotion. I've said before if that is understood there is only one thing left: all for that what exists of a higher value. All for my wish to have that particular kind of desire to become what I'm not now and to be willing to give up everything that I so-called am for the sake of receiving a new life.

What will you do when I am away? How will you meet? How will you think about this little period? It's a very small period. It is over soon, just nine little tapes. What are they as value in your total life during the day, in your unconscious states time and time and time again? How will you remember? What will you do when you don't, when you don't remember?

How will you feel then when again you remember? Will you make up for your unconscious mements? Will you try to be honest with yourself? I say sometimes "Ibeg you", It's very strange even to say that because what is it to me if you want to be what you wish to be. I say, "I beg you", it might mean that I see more and more how dependant anyone is on that what exists and when that what exists keeps him in bondage he begs sometimes that you let loose, that you can actually engage yourself in love wishing for someone to be what he should be and not hold on to him. When a person dies we live for forty days in memory of such departed. We say, sometimes, Soul. It isn't that. It is that, it is only in an entity in an existence of life in, we do not know what kind of a form even. But when we think about death in that way, wishing sometimes such a person to be back, missing him very much. The only way by which we can give that kind of an entity freedom is to consider his life, how he lived what he did and what he didn't do what he should have done because he knew better but for reasons only known to himself he didn't do it. And when one sees and contemplates and remembers and visualizes such a person, look at that what he was not when he should have been what he could have been. Regardless of his difficulties from our standpoint it looks as if he could have been, from his standpoint he also knew he should, perhaps he found an excuse in not wishing to be. Release such a person because when you consider that in which he failed he will be more free from you and from the bondage of earth because he will be reminded that his task is not as yet fulfilled and that then the necessity will not be to wish to return to earth but to utilize that what takes place then after his death in whatever surrounding he may be, that he will have with himself a different kind of an aim sustained by you in wishing him well in the sense that he can understand the reasons why his bondage was not entirely ended as far as his earthly life was concerned. This one must learn with people who have not died as yet, who are struggling. So that when you think of them you will see them as something that is not perfect, not

at all conscious the way they should have been, not at all conscientious the way it was ordained for them. Not at all strong because you should have been much stronger. They should have had a Will, all they had was a little wish, maybe more desires on the part of any one of the three centers of which maybe the physical body was the most important or the wish for self satisfaction or the wish for wanting to have something for oneself even at the expense of some other people and that one must see that in people now still alive, imagining them to be already dead. See them as they are bound now. Trying to help them to undue that bondage to help them to make them see that that what is binding them is exactly that what you would love to see removed for them but wishing them to see it and not having to do it for them. Hercules wishes Atlas to carry the world but is willing to help for a little while to show Atlas how to carry it. And then simply say, " it is your responsibility so you take it again and make it worth-while for yourself".

I will think about you many times when I'm back. I wish all of you - What will I wish for you? What will I really, what do I want? I said a little while ago " I beg you". I hope you hear it, for your sake. I think there is great possibility of understanding for those who really wish to Work. For an understanding of their God, for an understanding of the reality of life as a whole, for a wish to become acquainted with the kind of terminology we use in order to illustrate what are the thoughts, what are the feelings. To establish a language of intuition to use words sometimes for the indication of Awareness. To see if that what can exist can exist gradually more and more without unconscious bondage. That what should be free to start in simplicity in a wish to want to live and use that what has been given in the most efficient manner of a responsibility towards whatever you wish to call that: your conscience or the voice of God within you or even not knowing anything about religion I think about myself as simply a person, alive wishing to express it and to be considerate, to really care for that what also

exists and to some extent even to give it equal value. Keep on working together. Make more and more that kind of a bond of fellowship, realization of the necessity of solidarity. And only through the solidity of yourself. To see what is within yourself, that what can give you the foundation for your own Work. And standing there, returning to it, considering it, returning then again going back to the world of your outside appearance to be spirited by that what you have been in contact with and carrying the fruit of your own civilization to the hereafter.

I wish you all a good time in timelessness.

Good Night Everybody.

Trans: California
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